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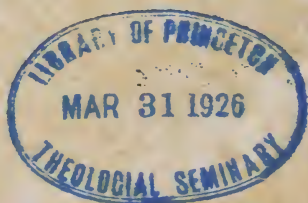
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From its foundation, he was an honored and efficient  
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THE  
AMERICAN  
BAPTIST MAGAZINE.

No. 5.

MAY, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

We are gratified in again receiving intelligence from our missionaries in Burmah, some articles of which we present to our readers in the present Number; and further extracts will appear the next month.

DR. JUDSON'S JOURNAL.

Amherst, July 3, 1827. For a month past, I have been chiefly employed in revising the New Testament, in several points which were not satisfactorily settled, when the translation was made. Have also completed two catechisms for the use of Burman schools, the one astronomical, in thirty eight questions and answers; the other geographical, in eighty-nine, accompanied by a map of the world, with Burman names.

5. Commenced a translation of the Book of Psalms.

9. Received letters from MOUNG-ING, dated Mergui, June 12th, in which he says, that he is preaching the gospel to all he meets, in the streets—in houses—in zayats. Some contradict, some revile, some say these words are good, but the religion is too hard for us.

Among several little incidents mentioned by MOUNG-ING, I select the following:—"One day I met a woman who praised the meritorious efficacy of religious offerings. I preached to her the vanity of such offerings, and the truth of Jesus Christ. The woman repeated my

words to her husband. Soon after, as I was passing by, the husband called me in, and invited me to preach there. Next Sunday I went to the house, and found they had invited about fifteen of the neighbours to hear me preach. In the midst of preaching some rose up and went away, some staid and listened till I had finished, among whom there are three or four persons who continue to appear well. The householder's name is MOUNG PYOO, and his wife's name MAH THWAI." One MOUNG NWAI also, a man of Portuguese extraction, appears to be a sincere inquirer.

One of us having been requested by a friend in Bengal, to procure a collection of sea-shells, we mentioned it in writing to MOUNG-ING, to which he replies in a postscript: "In regard to what you say about sea-shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much"—a resolution, not perhaps unworthy the attention of missionaries of a higher order.

MAY, 1828.

11. Received letters from America, the first that have been written, since my release from imprisonment. Was much gratified to find, that in re-commencing the work of translating, I was anticipating the particular wishes of the Board.

Mau-la-ming, Aug. 12th, Lord's day. Yesterday came up to this place on a visit to brother Boardman. To-day, attempted publick worship as usual; but had no native worshipper, except Mounng Myat-poo, from Amherst. He staid the greater part of the day, and gave considerable evidence of being truly attached to religion. In the afternoon, Mounng Tan-lay, a native chief, in this village, and Mounng Mau, brother Boardman's teacher, of whom he has a little hope, came in, and listened with some attention.

15. Spent several hours with Mounng Bo, an old Rangoon acquaintance, in discussing the external evidences of the christian religion. Some of the arguments appeared to convince his understanding, but his heart remains unaffected.

19. Lord's day. Had a novel assembly of thirteen, all except Mounng Mau, ignorant of the first principles of christianity. They paid uncommon attention, and proposed several questions, which occasioned a desultory and animated conversation of some hours. One old Pharisee expressed his fear, that all his good works were nugatory, and declared his sincere desire to know the real truth.

Sept. 9th, Lord's day. Still at Mau-la-ming, as we have nearly given up all hope of Amherst's becoming a town, since Mr. Crawford has declined the government of these provinces.

16. Lord's day. Had an assembly of about a dozen. One man, by name, Mounng Pan-pyoo, a sedate, steady person, and a strict observer of the Boodhist re-

ligion, listened and conversed in such a manner, as raised some hope, that he is well disposed towards the truth.

This morning heard of the death of our excellent sister, Mah Men-lay, at Amherst; an event, which we have been expecting for several days. She was taken ill before I left Amherst, with a species of dropsy. When her case became dangerous, she was removed to the mission house; "after which," says a letter, dated Sept. 3d, "she indulged but little hope of recovery. She therefore made her will, and gave up every worldly care. In her will, she bequeathed 50 rupees to her brother, the husband of Mah Doke, 150 to the missionaries, and the remainder, (200 perhaps) to her two adopted boys, with the exception of a few articles to a niece in Rangoon, and a few other articles to be given away in charity. She has left the boys in our charge, most earnestly desiring and praying, that they may be brought up in the christian religion. No one influenced her to give us any part of her little property; nor had we the least idea that she intended to do so, until she desired Mounng Shway-bay to write an article to that effect."

"When her will was written, she said, 'Now I have done with all worldly things.' Since that, she has enjoyed great peace of mind. She does not express a doubt, that her name is written in heaven, and that she is hastening to a blissful immortality. She suffers considerable pain, with much patience; and, in order to fortify her mind, often compares her sufferings to those of her divine Master. She is not inclined to converse much; but how delighted *you* would be to hear her now and then talk of entering heaven, and of meeting *Mrs. Judson*, and other pious friends. The other day, after having dwelt for some time on the delightful

subject, and mentioned the names of all the friends she should-rejoice to meet, not omitting *dear little Maria*, she stopped short, and exclaimed, 'but first of all, I shall hasten to where my Saviour sits, and fall down and worship and adore him, for his great love, in sending the teachers to show me the way to heaven.' She says, that she feels a choice in her mind, to die now, rather than to be restored to health; but desires that the will of God may be done. She was much gratified with your letter to-day, and now seems more reconciled to the idea of not seeing you again on earth. I feel it a pleasure to do any thing for her, she is so grateful and affectionate." Letters received this morning, add, "While the funeral procession is moving towards the house appointed for all living, I sit down to inform you, that last evening, about 9 o'clock, Mah Men-lay's happy spirit took its flight to her 'native skies.' Her departure was quiet and serene, without a groan, or sigh, or even a gasp, to distort her smiling countenance. She had often said, that to her death had no terrors; and though insensible at last, she seemed to bid him welcome. A large concourse of people attended the funeral services; and we have been much gratified by this general respect shown to our departed sister."

Oct. 2. We have been lately clearing up part of our ground contiguous to the road, and removing some of the native houses, with a view to building a house for brother Wade and myself, as we have now concluded to abandon Amherst altogether, with the little enclosure, the hope-tree, and the graves which contain the mouldering remains of all that were dearest to me on earth.

A. JUDSON.

To the Corresponding Secretary.

DEATH OF DR. JUDSON'S CHILD.

Amherst, April 26, 1827.

Dear Mother Hasseltine,

My little Maria lies by the side of her fond mother. The complaint, to which she was subject several months, proved incurable. She had the best medical advice: and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease; the work of death went forward, and after the usual process, excruciating to a parent's heart, she ceased to breathe, on the 24th inst. at 3 o'clock, P. M. aged two years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands on her cold breast. The next morning, we made her last bed, in the small enclosure that surrounds her mother's lonely grave. Together they rest in hope, under the hope-tree, (Hopia,) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

And I am left alone in the wide world. My own dear family I have buried; one in Rangoon, and two in Amherst. What remains for me, but to hold myself in readiness to follow the dear departed to that blessed world,

"Where my best friends, my kindred dwell,  
Where God, my Saviour reigns?"

I remain, my dear mother, yours,  
A. JUDSON, jr.

LETTER FROM REV. MESSRS. JUDSON  
AND WADE, TO THE CORRESPOND-  
ING SECRETARY.

Amherst, June 7, 1827.

Rev. and dear Sir,

The Native Female Boarding School at present consists of fifteen



girls, who are mostly between the ages of five and twelve years. Fourteen of them are Burmese or Talaings, and one an Armenian, whose parents both died during the war. We have named her Sarah Wayland. She is, though very young, of longer standing in the school than any other except Mary Haseltine. Rachel Euphemia Thomson, or as we call her, Euphemia, is one of the youngest but most promising in the school. Beside these three, we have not given names to any of the scholars; and unless the Board particularly recommend it, we have thought it not advisable, on account of the peculiar difficulty the Burmese have in pronouncing foreign names, and for other reasons.

Mrs. Wade spends seven hours a day in the midst of the scholars, teaching them to read, and sew, and repeat from memory such elementary works as are prepared for them, religious and scientific. They are uncommonly attached to their instructress, and are characterized by a tractable, confiding disposition, which renders them easy of management.

We beg the prayers of all those who contribute to their support, that they may make that progress in useful knowledge, and that improvement in manners and morals, which will exert a meliorating influence on the society with which they will hereafter mingle; but above all, that their minds may be enlightened and their hearts inspired by the Holy Spirit to know and love the Saviour of sinners.

We remain, Rev. and dear Sir,  
yours faithfully, A. JUDSON.  
J. WADE.

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EXTRACTS FROM MR. BOARDMAN'S  
JOURNAL, KEPT AT MAU-LA-MING.

July 15, 1827, Lord's-day. Before we had breakfasted, eight re-

spectable Burmans came to the house, and thus accosted me:

"Teacher, is this your day for worship?" On being answered in the affirmative, they said, "We have come to hear you preach, we wish to know what this new religion is." I requested them to sit down, saying that I would tell them, as well as I could. I conversed with them both before and after breakfast, and as they spent three or four hours with me, I stated to them, as intelligibly as I could, the leading and prominent features of Christianity. It was all new to them, and it seemed to excite considerable wonder in their minds. They asked me many questions, some of which were important, and others extremely trifling. According to my ability, I answered all their inquiries, frequently reading to them, and calling on one of them to read from the translations and tracts; so that if they did not understand me, they might learn something from our books.

The *peculiarities* of Christianity seemed to them like idle tales, while they manifested a wondering interest in some things of the least importance in the system. After satisfying their curiosity the visitors quietly retired. O may it hereafter appear, that some seed sown to-day, has fallen into good ground! Several of these men were far advanced in age; one of them I judge had passed his seventieth year.

16. I have been reading the *Memoirs* of Mr. John Chamberlain, and feel reproved on account of my inactivity and want of skill in the Burman language. When he had been in Bengal only a year, he began to go abroad and hold forth to the Bengalees in their own language. I have been in India a year and a half, and yet I feel unprepared to do so. It is true, I was detained in Bengal more than a year, where I could not learn the language so rapidly as if I had been here. But leaving what is behind



I desire to press forward; and perhaps I shall be able ere long to say a word to some profit. Even now, nothing but the divine blessing is wanted to make my words effectual to the salvation of these immortal souls.

17. Visited a poor Burman to-day, who is just gone with the dysentery. Seeing that he could live but a short time, I told him as simply as I could the story of Jesus' dying love. Many Burmans present listened attentively. May some good result from this occasional visit.

18. The poor man, whom I visited yesterday, died this morning. This shows me the importance of being instant in season and out of season, and of letting no opportunity of doing good pass unimproved. Had I not called on him yesterday, he probably would never have heard of the name of Jesus, till he should be summoned to appear before his judgment seat.

19. Attended the funeral of the poor man, who died yesterday. Being a poor man, he was buried—not burnt. I was induced to attend, in hope, that by showing kindness, I might gain the esteem and confidence of the people, and perhaps bring some of them to hear the gospel; and that I might perhaps have an opportunity to say a word to some one, which would impress his heart. I did speak quietly to several, on the doctrine of the resurrection and future judgment. They replied that their minds were dark and uncultivated like the jungle; they had not yet come to the true light; they had never heard such things before, &c. &c. Perhaps the Lord is preparing their uncultivated minds for the seed of life to be sown.

Some persons came to me after the funeral, and expressed great pleasure and approbation because I had been so kind as to attend. I spent an hour in giving them instruction as well as I could. But

O, how imperfectly do I speak! I want a tongue like the pen of a ready writer.

21. Several persons called to-day, to whom I spoke on the concerns of their souls, and they were very attentive. Among them were three merchants from Rangoon, who said they were about to return. Remembering that they are blessed who sow their seed beside *all* waters, and that we know not whether shall prosper this or that, I conversed with them a little; and considering that they might never have another opportunity of hearing the gospel, or of learning the way of salvation, I gave each of them a small portion of the Scriptures. This seed of life, though it should not find a friendly soil immediately, may hereafter be lodged in some distant spot, where it will bear fruit unto life eternal. One of the merchants read to the others for some time, and they departed, saying they would read the books daily.

22. Lord's day. One of the severest privations we experience here, is the want of publick worship and gospel ordinances. To supply this loss *in part*, it is our custom to read an approved sermon on Lord's day morning, and to pray together. To-day, Mrs. Boardman and I have united in commemorating our dear Redeemer's dying love, at his last table. Although only two in number, we trust we had some enjoyment of the presence of our beloved Saviour. We experienced in a degree what Paul meant when he said, "the love of Christ constraineth us." I desire that the love which Christ has manifested towards sinners may constitute the main spring of my actions, and be the governing, controlling principles of my life.

Aug. 3. Twenty-five or thirty persons have visited us to-day. Although they do not all come for the purpose of obtaining Christian

instruction, yet they afford us an opportunity of saying something about Christ, which they generally listen to with attention. *Some* come for the express purpose of being instructed; and when we tell them we know but very little of their language, they reply, "do speak to us according to your ability." If, at any time, they do not readily comprehend our meaning, they request us to repeat our words again and again, till they understand us fully.

The other day, Mrs. Boardman and myself took our little babe and walked out to the road. In a few moments, more than sixty children, all, I judge, under twelve years of age, gathered around us. O how we longed to be imparting to them the saving truths of the gospel! Indeed, no one, who has not been in similar circumstances can tell how a missionary feels when hundreds and thousands around him are perishing for lack of knowledge, with no one to point them to the Saviour. A fire is shut up in his bones, he struggles to give it vent in language, but his tongue, chained in silence, cannot perform its office. Such, at least, have been our feelings for some time past. May the Lord listen to our cries, and send salvation to this people!

4. Early this morning, a respectable Burman, who has been attending for some time on the preaching of the brethren at Amherst, came to see us. He affords considerable evidence of a change of heart. He has spent some time with us, conversing on the Christian religion, which, he says, he intends soon to profess by baptism.

As I was passing through the Bazar to-day, I met with one of the Burman merchants, to whom I had given portions of the Scripture, July 21. He accosted me very respectfully, and said, "Teacher, there are some things in the books you gave us which I do not fully

understand. What is meant by *angels*." I told him they were spiritual beings whom God had created, and who stood around the throne of God to execute his commands. He seemed satisfied, and inquired what was meant by baptism. While I was telling him, our interview was interrupted; but he said he would come to the house and receive further instruction. I am rejoiced to find that he has read the book I gave him, with so much attention. Who knows but that he may be brought by it, to the knowledge of the truth? -

Aug. 5, Lord's-day, 2 o'clock, P. M. Since breakfast, I have been incessantly employed, in declaring to a company of Burmans and Talaings, "the unsearchable riches of Christ." They do not dispute, but inquire; and I read and explain as well as I can. They waited and conversed to-day, till I was completely exhausted and could say no more. I was, however, seconded and greatly assisted by the man from Amherst, (mentioned yesterday) who boldly espoused and attempted to explain the Christian religion among his own countrymen.

Aug. 12, Lord's-day. A spirit of inquiry seems to be excited to a considerable extent. Many who have visited us and heard the word, wish to come again and obtain a more perfect knowledge of it, and many others signify a desire and intention to come soon. The Burman merchant to whom I gave the books, called on me yesterday, for a further explanation of some things which he did not fully understand. While he was here, the headman of the village also came; and these two, together with our Burman teacher, who seems to be inquiring, entered into some particular discussion of the Christian history and doctrine. In the midst of the discussions, how great was my joy on looking out and seeing brother Judson walking up towards



the house. It is now probable that we shall all be settled together at this place.

My dear partner and myself are now applying ourselves closely to the Burman language, we hope with some success.

G. D. BOARDMAN.

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LETTER FROM REV. J. WADE TO THE  
CORRESPONDING SEC'RY.

*Amherst, Oct. 16, 1827.*

Rev. and dear Sir,

I have just been informed that orders have arrived from the Court of Directors respecting these provinces, and that they are to be kept permanently. This relieves us of a great deal of anxiety, which we felt in laying money for new buildings at Mau-la-ming, viz.—that when we had been at the expense of building and removing, orders should arrive from the Court of Directors to give up these provinces, and we should be obliged to remove a second time, and the buildings both here, and at Mau-la-ming, as well as the trouble of removing, would all be lost. The fear of this has kept us in Amherst for some time, even after we were convinced that Mau-la-ming was a much more promising place for a Mission Station than Amherst. I hope the time is now near when we shall feel ourselves permanently settled, and in a situation to spend every day, while in health, in preaching to the heathen, and in exhorting them to repent and believe the gospel. I never before felt so deeply the importance of being wholly abstracted from worldly concerns and connections, and of living only with reference to eternity, as I have for a year past. To have my own soul prepared, and to be instrumental in preparing the souls of these deluded heathen for the great day of ac-

counts, is the burden of all my desires. For the want of a *zayat* I have only had the opportunity of preaching on the Sabbath, and that only since Dr. Judson went up to Mau-la-ming. I have, however, had the more time for Burman study, which is still quite necessary to my being qualified to preach or speak fluently in this language.

Among those who come to hear the gospel, there are some, I trust, who are really anxious to know the truth, and on whose minds the Spirit of God has made some lasting impressions. The death of Mah-Menla is a great breach in our little church; but the Lord has done it, and we have no right to complain. Moun-Ing has just returned from Savoy. I think he promises fair to be a useful preacher. The other christians continue to show by their fruits that they are the true disciples of Christ. I trust we shall all be together at Mau-la-ming, and be able to write a joint letter by the next opportunity. Mrs. Wade's school continues to prosper. The school is to be removed to Mau-la-ming, when sister Boardman will unite with Mrs. Wade in its superintendence.

Begging an interest in your prayers, and those of the Board, I remain affectionately and respectfully yours,

J. WADE.

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REVIEW OF THE BAPTIST MISSION  
IN CALCUTTA.

It must be a satisfaction to our readers to trace the progress and results of a mission so important as that supported by our English brethren in Calcutta. The following outline was drawn by Rev. Wm. Yates, who has spent ten years on the field described by him.

THE missionaries now resident in Calcutta commenced their united operations there in the year 1817; a course which they felt themselves constrained to adopt, in consequence



of their conscientious disapproval of the steps then taken by the missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would enter it to hear the gospel. The first consideration led them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta; so that there are now many places raised by the liberality of Christians on the spot, where the gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapeit, Kirkpatrick, and Panchoo are constantly employed in preaching in them to numerous congregations.

After some time, the missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small

church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the publick, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle; they have therefore lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling-house. In addition to these exertions, they defray the current expenses of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the missionaries had entered on their labours among the natives, they found the great need of a press, to print tracts and various portions of the Scriptures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives

to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty\* languages or dialects. In addition to these a foundry is connected with the office, capable of supplying its increasing demands.

[Par. Bap. Mag.]

#### BAPTIST MISSIONARY SOCIETY IN CALCUTTA.

The subjoined sketch will enable our readers to form an idea of the numbers who hear the gospel in our Bengalee chapels in Calcutta, in the course of a month, from a single missionary. The sketch is for the month of May, and the numbers put down, we are informed, are uniformly under, rather than overrated.

Day of the Month.	Chapels.	Morning attendance.	Evening attendance.
1	Wellington Square,	60	70
3	Chitpore Road,	3	60
4	Bow Bazar,	—	40
7	Wellington Square,	—	30
8	Do.	—	40
10	Chitpore Road,	50	—
11	Bow Bazar,	—	30
16	Armenian Bazar,	—	30
22	Wellington Square,	40	40
23	Armenian Bazar,	—	40
24	Jaun Bazar,	—	100
25	Hat Kholah,	—	100
27	Chitpore Road,	60	—
28	Jaun Bazar,	80	—
29	Wellington Square,	40	60
30	Armenian Bazar,	—	30
31	Chitpore Road,	25	30
		358	700

\* In explanation of so large a number, it may be necessary to state, that one fount of types will in some instances serve for several of the dialects. In a few instances again, however, several founts of different sizes are needed for one language.

MAY, 1828.

The numbers here put down amount, it may be seen, to rather more than a thousand. It should be remembered, however, that these do not include all that entered the chapel during the time of service, but only those who were present at the time of calculation; and that by successive departures the congregations were repeatedly renewed. Let us add to this estimate, also, the number which may be supposed to hear the gospel from other missionaries in Calcutta and its immediate vicinity; and the sum total amounts to a large aggregate.

From the above statement it is evident, that a knowledge of the gospel is spreading among the inhabitants of this metropolis, to an extent not generally imagined. Such being the fact, we may confidently expect, that before many years have rolled away, a grand and happy revolution in the sentiments and conduct of this idolatrous people will have been produced. To this anticipation it may be objected, that hitherto conversions to Christianity have been very few. Should this be admitted, we must confess, that with us this objection has little or no weight: whether we reason *a priori* or *posteriori*, our conclusions must be the same. As we can frequently determine by the nature and structure of an engine, what the effect will be when it is put into operation, so we may with equal certainty conclude, from the nature of the gospel, that error and wickedness cannot long maintain the ascendancy wherever it is faithfully promulgated. But we are not left to reason from the principles of the gospel only: its effects demonstrate its power. By the preaching of the cross, whole nations of heathens, both in ancient and modern times, have relinquished idolatry, and acknowledged Christ as their Lord and Saviour. In its effects, it indeed resembles those predicted of the stone cut



from the mountain without hands, (Dan. ii. 34,) and is undoubtedly the same. Shall we then for a moment suppose, whatever discouraging circumstances may at present exist, that idolatrous India will effectually resist its operations? Let the word of God be perseveringly, extensively, and purely preached, and the conversion of the Hindoos is certain. [*Cal. Miss. Her.*]

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EXTRACT OF A LETTER FROM MRS. SUTTON, (LATE MRS. COLMAN) TO MRS. KNOWLES, OF BOSTON.

*Balasure, July 4, 1827.*

My dear Mrs. Knowles,

Six months have elapsed since I had the honour to receive your unexpected but most welcome letter; and let me assure you, that indisposition alone, has thus long prevented me from replying to it. It affords me pleasure to be 'still counted among your beloved flock,'\* and in this endearing relationship, shall ever rejoice to be considered. Although it has pleased an infinitely wise and gracious Providence to separate me, in one sense, still farther from my dear American friends than I was during the few first years after leaving them, yet, in another, I feel myself as nearly united as ever. Still my heart glows with the same warmth of affection toward them; still it feels the same sympathy in their adversity, and joy in their prosperity. Nor will this feeling, I believe, terminate but till death; and indeed it would give me the sincerest grief if I thought this feeling would not be mutual—for the friendship, correspondence and prayers of the dear friends in my native country are needed, and will be prized, as much, if not more, now than ever.

You need not be informed, that my dear husband is a missionary,† or to what Society he is attached,

for with these, and many other particulars respecting him, you undoubtedly have become acquainted through the medium of letters, which have from time to time, been transmitted to my dear relatives and others. I will therefore give you a brief account of what our situation, &c. has been since we united our efforts, down to the present time. The first station we occupied was Cuttack, where in conjunction with Mr. Lacey, Mr. Sutton preached regularly on week days to the natives, and on the Sabbath, to a congregation of English and Portuguese. Besides this, he spent a great portion of his time in studying the language, and translating tracts, school-books, &c. We had six schools, comprising in all about 150 boys, and 25 girls. The principal superintendence of these belonged to my department. We expected Cuttack to be our home, until the arrival of another missionary from England, which happy circumstance will probably occur at the commencement of the next cold season. With him, it was thought an arrangement would be made to take our place, and that we should form a station in some other part of Orissa. In the mean time, it appeared desirable to Mr. Sutton, to visit Balasure, partly on a missionary excursion, and partly to ascertain whether it seemed an eligible place for our future residence. With these objects in view, we left Cuttack on the 8th of February, fully intending to return to it after an absence of about one month. I was taken ill of a relapse of fever in a few hours after we commenced the journey, which continued during the whole of it. But through great mercy, we arrived at Balasure on the 15th inst. After a few weeks residence here, we were satisfied that upon the whole, it was the most suitable place for a missionary station of any unoccupied one in Orissa, and various considerations combined to urge

\* The late Dr. Baldwin's Church.

† Of the English Baptist Mission.



the importance of our settling here at once. My health was in too delicate a state to allow of a return at the proposed time, and this climate seemed much better adapted to it than the one we had left. A gentleman offered us a bungalow at a very reasonable price; and we here beheld thousands of immortal beings sunk in the grossest ignorance and superstition, without any one to teach them the way of eternal life; and longed to commence those operations which seemed calculated to introduce the gospel among them. Accordingly our schools at Cuttack were transferred to the care of our brother and sister L.; and the above mentioned building was purchased. I have been its sole inhabitant for nearly a month. Mr. S. left me on the 7th inst. on a journey to Cuttack, and Pooree. The former place is 100 miles to the south of us. It has been a missionary station for about five years, and is now occupied by Mr. and Mrs. Lacey. Pooree is 150 miles, and is occupied by a laborious and excellent couple, Mr. and Mrs. Bampton. I received a letter from my husband, dated 30th of last month. He had left Cuttack for several days, and been under the roof of our dear friends at Pooree. This, you know, is the celebrated place where the great temple of Juggernaut is; and when Mr. S. wrote, the natives from all quarters had assembled to commemorate the annual festival. It took place on the 26th. The crowd was immense, and the scene of abomination and superstition too shocking to be described. Mr. Bampton, and Mr. S. were employed to the utmost of their strength, not only that day, but for many successive ones, in talking and distributing books to the deluded multitude, and in having some of the poor sick creatures conveyed to the hospital.

Previous to the departure of Mr. S. we had two boy's schools opened,

one of which is about a mile from our dwelling house, and the other within our own premises. The former contains about 30 scholars, and the other twenty at present, as we have not suitable accommodations for a larger number; but intend, as soon as possible, to erect a school-house sufficiently large for forty or fifty children. I have no doubt this number will be obtained, as we are surrounded by native huts, and have already had several more applicants than we could admit. The Oorigas have schools of their own, for boys, but they are very inadequate to the population: and what is taught in them, serves only to impress the tender mind with the most impure and superstitious notions. We make it a rule to have no others but religious books, unless the children stay long enough to attempt a treatise on Geography, Natural History, &c. Besides reading and committing to memory, the children are taught to cipher, according to the native style. When we had engaged the master of the first named school, and were about to have it opened, he came to us, and with much earnestness, requested it might be hallowed by the performance of a certain heathenish ceremony, such as is common at the opening of their schools. We, of course, refused. But oh, what delight should we have experienced in consecrating it by prayer and praise to the one true God! But though not practicable to do this in a public manner, yet it is the desire and prayer of our hearts that his divine blessing may rest on this, and similar institutions, for with that they may become powerful instruments of good to the present, and to generations yet unborn. Not many days after the establishment of this school, an evil minded person frightened the children, by telling them that when we had taught them our books, they were all to be sent to England. Conse-

quently about ten of the boys left. When the master informed me of it, and asked what could be done in the affair, I told him it was not our own advantage we sought, but the children's; that it was not our wish to use compulsion, and if they desired instruction, they might return, but if they preferred remaining in ignorance, they must stay away. I took this method because the natives are disposed to believe all under obligations to them for allowing their children to attend our schools, instead of considering our gratuitous instructions a favour. This had the desired effect; for in the course of eight or ten days, I had the pleasure to see the little lads again filling their places.

Before I close my account of these little seminaries, it may not be uninteresting if I give you a brief description of one of them: Imagine to yourself a room fifty feet long, and twenty broad, with a thatched roof and mud walls. Common earth beat down hard serves for a floor. We are at no expense for either forms, tables, or desks; these being indulgencies which the Oorigas do not as yet know how to appreciate. Next, figure to yourself about 30 copper-coloured boys, resting on their heels like so many frogs, exclaiming with all their might, ka kka ga gha, while some of the more advanced are chanting their lessons in rhyme. In the midst of them is the pedagogue, strutting about with the emblem of his authority,—the cane. Many of the children have very interesting countenances, and a little familiarity with the colour, soon leads us to think they are handsome. Although they are not over burdened with clothes, yet many of them have silver ornaments round their wrists and ancles. A few of them have golden ear-rings, and necklaces. These, however, are very injudiciously bestowed upon

them, and are frequently the occasion of their being decoyed away, and robbed, and sometimes murdered. Three of the little boys belonging to the school on our premises, were lately enticed away to a neighbouring thicket, and robbed of their ornaments; and a few months since, a fine lad at Cuttack was murdered for the same purpose. The children use neither pen, ink, nor paper, but in the first stages, write their letters and accounts on the ground with a soft stone, something like chalk; and when more advanced, write with an iron style upon the Palmyra leaf. On these leaves all the native books are written. We, however, have introduced printed books. It is interesting to hear these young idolaters chanting the ten commandments, and the life and death of Jesus Christ. Surely we may indulge the hope that these important lessons will one day produce their intended effect.

We have made attempts to obtain girls' schools, but have hitherto been unsuccessful, and shall, I fear, for some time to come. The natives of this province are vastly more prejudiced against the education of females than those in Bengal. Although it would be much more agreeable to my inclinations, to be devoted entirely to this class of the heathens, yet, while it cannot be the case, I shall by no means deem it an uninteresting or unimportant employment to superintend boys' schools; for the sooner the male part of the population are in possession of an enlightened education, the sooner will their prejudices against the improvement of the other sex be removed.

Balasore was formerly considered the first European station in Orissa; but by some means. Cuttack now ranks before it, and has many more residents both in the civil and military departments.



Still, there are about twelve Europeans here, beside ourselves, by all of whom we are treated with civility, and from a few have received some real kindnesses. The native population of the town is computed at about 10,000; but with our present strength in Orissa, we consider that 1,500,000 souls fall to our share.

Alas! what are the efforts of one or two christians among such a host of idolaters! nothing but weakness itself. But David said, "By thee I have run through a troop, and by my God have I leaped over a wall;" so we may confidently say, that "through Christ who strengthens us, we can do all things"—even make an effectual attack upon some of the strong holds of Satan by which we are encompassed. Let us, my dear Mrs. K., have your prayers that we may be enabled to labour with diligence and in faith, and that it may be our happy lot to see at least some little success.

With my best respects to Mr. K. I am, affectionately yours,

E. W. SUTTON.

#### IMPEDIMENTS TO THE SPREAD OF THE GOSPEL IN INDIA.

The obstacles to the progress of christianity in heathen countries, which prevent the free course of the word of the Lord, will doubtless yield to the power of divine grace. The promise of God ensures ultimate success. But for this purpose, the patience, and efforts, and prayers of the saints are required. It is necessary that these obstacles should be often exhibited, to awaken zeal and to excite prayer. The following article, from the Calcutta Missionary Herald, strikingly presents one of the obstacles to a profession of Christianity among the Hindoos.

As the condition of native converts with respect to their claims on hereditary property may not be generally known to our readers, we beg to submit to their attention a few remarks, in order to excite com-

passion, and call into operation measures for their relief. Before the occupation of this country by the present governors, it had been enacted by the Hindoos, and ratified afterwards by the Musselmans, that persons who had fallen, (i. e. had forfeited caste,) forfeited at the same time their right as inheritors. This law, we are sorry to find, remains in force to the present day, to the great prejudice of Christianity, as well as the severe injury of those who embrace the religion of Jesus. This law, unlike many others which exist only in the archives of a kingdom, is generally known among the Hindoos, as it has long been suspended *in terrorem* over them, not in reference to Christianity merely, but every thing which would subject them to the loss of caste. The existence of this law, therefore, cannot but be considered as a great obstacle to the progress of the gospel, since by a profession of Christianity, a person renders himself obnoxious to its penalty. Many instances might be adduced, if it were necessary, (some of which are known to the writer, and of others he has been informed,) of several respectable Hindoos who profess to believe the gospel, and express a strong desire to unite with British Christians, but who have not courage enough to plunge from the elevation of wealth into poverty at once. The influence of this law is felt, not only at the time when an individual has approached to the threshold of a Christian church, but it meets Christianity at the very onset. When the gospel knocks at first for admission, it represents it as a most unwelcome visitor, and too often succeeds in shutting the heart completely against it—often, too often withholds the feet from entering the house of God, the hands from receiving the written messengers of mercy, and the mind from an investigation of the claims of the gospel, lest convic-



tion should seize, and compel it to embrace a profession, the penalties of which are so painful.

This state of things not only proves a great hinderance to the ready acceptance of the gospel, but often places missionaries in embarrassed circumstances. The feelings of Hindoos generally towards native converts, are quite in unison with the spirit of the law that disinherits them: the consequence, therefore, most frequently is, that as soon as a Hindoo declares himself a Christian, he is at once expelled his family, and cut off from further intercourse with them. Deprived of property and friends, he is cast upon the world to seek his livelihood. If he obtain employment among his countrymen, it is only to experience similar treatment as soon as his character is known. To whom, then, must he betake himself for relief? to whom can he go, but to Christian Missionaries?

There is also another point of view, in which we would present this subject, and that is, of persecution. While this state of things continues, a Christian Hindoo is persecuted for conscience' sake, since in following the dictates of his conscience he suffers this loss. In this, it may be said, that as a Christian he ought to lay his account. True, as a Christian he ought, but not as a man, nor as a subject of that realm, whose glory it is that it recognizes, on behalf of all under its dominion, (with the exception of the Hindoos,) the rights of conscience. As a subject of Britain, then, he may respectfully claim that right, and the friends of religion may claim it for him. We earnestly hope then, that the friends of Missions, both here and at home, will feel so interested in this subject, as to bring it as speedily as possible before the attention of our rulers, whose known desire to meliorate the condition of the inhabitants of In-

dia affords strong encouragement, that such an application would not be made in vain. The following extracts from the Journal of a Baptist Missionary in Calcutta will partly show the occasion of these remarks.

June 21. While preaching at Jahun Bazar chapel, a Brahmin said: If in passing some place, I should see a man hanging from a tree, what opinion must I form of him? Should I not immediately conclude that he had been guilty of some heinous crime, which had led to so disgraceful an end? *Answer.* As long as you remained at a distance, and made no inquiry, you might think so; but if, on approaching nearer, you should discover the individual thus suspended to be your own father, than whom you knew there was not a more virtuous person living, would you at once conclude that he had suffered justly, or would you not reserve your decision until you had examined fully into the affair; and if upon examination you should learn, that your father, so far from suffering on his own account, was chargeable with no crime whatsoever, but had voluntarily died, in order to rescue you from destruction, in what light would his character appear under these circumstances? Such indeed was the conduct of the Lord Jesus Christ, whom you are endeavouring to traduce in the presence of this assembly. He died the just one for the unjust. In his life no one could convict him of sin, while both his betrayer and his judge publickly avowed their conviction of his innocence. In reply to this, the Brahmin said, that Christ could not be innocent, as he could prove from our own books that he had killed a shepherd on the mount of Olives; and as he had not the book with him, he begged permission to go and fetch it. He departed, and I resumed my discourse to the people, not expecting to see him again. He however returned to my sur-

prise, in about ten minutes, with a copy of Mark's Gospel in his hand, which I had given him some weeks before. Having opened the book, he produced the 27th verse of the 14th chapter. "And Jesus said unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, &c." Upon this the people began to come nearer to hear what could be said in reply to such incontestable proof. It was remarked, in reply to this objection, that that part of the text was a quotation from the prophet Zechariah, made by Christ to apprize his disciples of his being about shortly to be smitten with sufferings and death. Some of the hearers did not, however, credit this, but contended that the Brahmin had established his point. Judging from the appearance of some present, that they might be able to read English, (as I had not the Bengalee Old Testament,) I opened the English Bible at the passage, and desired any to read it that pleased. Some being able read it, and were satisfied. This gave me an opportunity to speak particularly on the subject of prophecy; and thus it is that the ignorance or impertinence of one, affords occasion for the instruction, and perhaps conviction of many.

After preaching at Chitpore road chapel, having inquired if any wished to receive scriptures, or tracts, in looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. Yes, he replied, if you will give me a Christian catechism. I wished to present him with the gospels in English and Bengalee; to which he objected, saying, I have the whole Bible in English, which I not only read, but believe it to be the word of God. Do you indeed? said I. Yes, he replied;

for I am a Christian. I inquired whether he belonged to any church, to which he answered in the negative, yet added, that he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance and the disposition of his relatives, who when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to the knowledge of the Saviour, he said that he had been instructed in English, and recommended to read the Bible about fourteen years ago, by an elderly English gentleman, of the name of Scot, from which time he had become convinced of its truth.

In the course of conversation, he gave me his name, and referred me for the truth of what he had said, to two respectable English gentlemen. He also added, repeating it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty.

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## AFRICA.

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### *Interesting Intelligence from Liberia.*

The following animating letter from Rev. Lott Cary will be read with interest. It was originally published in the Religious Herald, a paper lately established and well conducted, by our brother Keeling, of Richmond, Virginia.

*Monrovia, Dec. 20. 1827.*

Very dear Brother,

One event I am exceedingly glad to inform you of, is, the establishment of the school at Big Town, Grand Cape Mount, on the 10th November. About thirty men



were sent at my request by the king of Grand Cape Mount for the purpose of removing brother Revêy's books, &c. up, in order to commence the establishment of our long talked of school; and I made the necessary arrangements in time to set off on the 13th, and reached there on the 15th. We were received very cordially. On Saturday the 17th, after a few hours' palaver, it terminated in the unanimous consent of the king and all the head men not only to permit the establishment of a school, but to protect it to the uttermost.

The school room is nearly fifteen feet by thirty. We made arrangements to have worship in it on the ensuing Lord's day, and I had the honour to address a very attentive audience twice, through brother John. After service I informed the congregation that I should need their assistance the following day in preparing seats, &c., and they turned out like men, and performed more labour by eight o'clock, than I expected to have accomplished in the whole day. We got seats prepared for about 60 children by 4 o'clock, and gave notice that as the school would be organized on the day following, at 9 o'clock, A. M., all persons wishing to have their children instructed, were requested to come at that time and have them entered, and the number received was 37. I read and explained a short set of regulations which I had drawn up; and as I had the king and his head men present, I got them to sign the articles of agreement in the presence of the whole congregation. For twelve months I think the school will, of course, be expensive. The present arrangement is—I agree to allow brother Revêy, \$20 per month, and find him provisions, washing, &c.

If these expenses can be defrayed for one year, I think that they may be greatly reduced at the expiration of that time. I do wish

that you could so manage it as to procure forty suits of clothing for boys and girls. They are bound in the school regulations to clothe their children as soon as practicable, but I am afraid that it will be too long first. Please to tell the Board to be strong in the Lord and the power of his might, for it seems as if the great flood gate is about to be opened upon this part of Africa; one missionary arrived here in the Ontario, and he informs me that there are four others following close after him. He is all the way from Germany or Switzerland—of the Lutheran denomination. I do not know what to say, but I must say, O American Christians! look this way; come this way; and help, if you cannot come. The harvest is already white. The heathen in our vicinity are so very anxious for the means of light, that they will buy it, beg it, and sooner than miss of it they will steal it. To establish this I will mention a circumstance which actually took place in removing our school establishment up to C. M. I had upwards of forty natives to carry our baggage, and they carried something like 250 bars; a part of them went on four days beforehand, and had every opportunity to commit depredations, but of all the goods that were sent and carried there, nothing was lost except fifteen spelling books; five of them we recovered again. I must say that I was almost pleased to find them stealing books, as they know that you have such a number of them in America, and that they can, and no doubt will, be supplied upon better terms.

I send on to you a copy of the missionary's letter, and also a copy of the school grant, given by the people of Cape Mount. A few days before I left Cape Mount, I baptized the man George belonging there.

LOTT CARY.



DESPATCHES FROM LIBERIA.

By the United States' Ship Ontario, despatches have been received from Liberia, bearing date up to the 21st of December; representing the Colony to be in health, peace, and prosperity. We extract from them a few sentences.

"The established state of the Colony—a treasure of past experience—the confirmed health of the settlers—our better knowledge of materials for every useful work—and, a path trodden smooth by use, begin, now, as the fruit of perseverance in the unfavourable circumstances of former years, to require in a fuller measure, the labour and expense bestowed on the improvements of the Colony. Every month adds to it some new acquisitions, discloses some new resources, or produces some new valuable improvement. The dry season is but just settled. Four new decked schooners have, however, been already built, fitted for sea, and actually gone abroad under the flag of the Colony. Three more of the same description, all new, will follow in a very few weeks—and these exclusive of three more decked vessels, and a variety of open coasting craft before in use. Most of these vessels have been wholly built at Monrovia, of country materials, except iron, copper, pitch and cordage.—We have the present year succeeded in introducing cows into the Colony from the interior. Formerly they were prohibited, and male cattle only suffered to be sent to market. We have now fourteen cows, and begin to get milk in considerable plenty. We have a path open, about 120 miles towards the northeast; by which we receive as many bullocks as we choose to order.

We have at length succeeded in possessing ourselves of that invaluable animal, the horse. Francis Devany deserves the credit of introducing the horse, May, 1828.

roducing the first, a vigorous steed, a few weeks since. Several others are now ordered."

Mr. Ashmun then proceeds to mention the different species of domestic animals and products rearing, and which it is believed will ever hereafter abound in the Colony.  
[*African Repos.*]

DOMESTICK.

*Meetings of Auxiliary Societies in Maine.*

EXTRACT OF A LETTER FROM REV. MR. KING, TO THE COR. SEC.

N. Yarmouth, March 11, 1828.

Rev. Sir,

I have just returned from my tour, having been present at the meetings of the three last Auxiliary Societies. The first I attended was about one hundred and twenty miles from this place; the other two between fifty and sixty.

The Penobscot County Foreign Mission Society, Auxiliary to the Baptist Board, held its annual meeting at Charlestown, Feb. 20, 1828. This meeting was rendered peculiarly interesting to your agent on several accounts. It seemed to be the goal, at which, after having endured fatigues almost too much for his enfeebled nature, he had arrived in safety, and found himself surrounded by his brethren, in the midst of his Father's family.

Religion has a language peculiar to herself, which is instantly recognized, though spoken by those we have never seen before. May the time roll on in haste when this shall be the only language spoken under heaven.\*

\* Deep forests had hung over my path during a great proportion of the last thirty miles I had travelled, and scarce a sound was to be heard in their solitudes, save that of the winds, sighing mournfully among the branches of the leafless woods, and seeming to say as they passed

The meeting of this Society was interesting in another respect. Its leading members, our fellow-labourers in the gospel of Christ, seem to possess one heart and one mind, to be cordially united in the good work of sending the glad tidings of salvation to the heathen. No jealousies, no bigotry, appear to exist among them. Each rejoices in his brother's prosperity, and feels not the canker of envy if he is not called to the highest office. Willing to move in the sphere in which Providence has placed them, and to occupy an humble station if they may be the more useful, they are happy and united. They are, in a literal and spiritual sense, engaged in the cultivation of a wilderness, and in both these senses also, have they the satisfaction to see, through the blessing of Heaven upon their labours, many parts of it rejoice and blossom as the rose. With a hearty good will we bid them "*God speed.*"

The interest manifested, both by ministers and people, in the cause of Missions, was truly encouraging. This small Society, with small means, have raised the present year rising of ninety dollars. Two of the Primary Societies belonging to this Auxiliary, in consequence, no doubt, of their distance, and the badness of the roads this season, were not represented. When their donations shall be added to the ninety dollars already collected, the sum will probably be swelled to rising of a hundred. At the close of the discourse, a number of the ministering brethren addressed the assembly with feeling and effect, on the importance of missionary

along, "*We come from the caves of the distant mountain, and rush to the chambers of death.*" When I arrived at the destined spot, the assembly was in the act of devotion. Judge then of my altered feelings, when the sound of the murmuring winds was exchanged for the well known voice of prayer and praise.

efforts; and several new plans were recommended, with much zeal, for increasing exertion in this good cause. It added not a little to the interest of the occasion, that during the whole day and evening, the house was filled with attentive and apparently interested hearers,—a circumstance which promises much in favour of missions. Many of the churches in this vicinity are young and feeble; yet their pastors teach them that, young and feeble as they are, they must do something for the extension of the Redeemer's kingdom. An interest, therefore, in missionary concerns, being incorporated with their very existence as churches, will "grow with their growth, and strengthen with their strength," and in maturer years will, we hope, exert an influence that shall be felt far and near. Allow me here just to recommend to the serious attention of all those who may hereafter be called to assist in the organization of churches, the importance of enjoining, on such occasions, the indispensable duty of doing something for missionary purposes. Were it adopted as an invariable rule, that each church, when constituted, should be formed into a Missionary Society, either domestic or foreign, or both, according to ability and inclination, though they were able to contribute no more than the widow's mite, we might confidently expect the happiest results.

The Kennebeck County Foreign Mission Society, Auxiliary to the Baptist Board, held its annual meeting at Reedfield, Feb. 27, 1828. This Society is large, and wealthy, and efficient. It is composed of not far from forty Primaries, and raised the last year about three hundred dollars. I hoped to have obtained from the Secretary a copy of the doings of the Society at this meeting, from which to make an exact re-



port. The Board, however, will learn the state of the Society from another source, as the Minutes are to be published in the Waterville Intelligencer. It will be unnecessary therefore to enlarge. A respectable assembly convened at the hour of worship, and listened with deep interest to an impressive and appropriate discourse from Mr. Butler, of Winthrop. The business of the Society was conducted with harmony and good order; after which, several addresses were made with much apparent energy. It was confidently believed, that a livelier interest was felt throughout the limits of the Society this year, than at any preceding period. This Auxiliary voted to employ an agent to visit all the Societies the ensuing year, to carry information from one to another, and thus to stir up the pure minds of the brethren to more vigorous and persevering exertion in the work of benevolence. This measure will supersede the necessity of sending an agent from the Board. Rev. Mr. Goings, a man well adapted to the office, was chosen.

The Oxford County Auxiliary Society, held its annual meeting at Sumner, March 5th, 1828. Rev. Mr. Nutter preached on the oc-

casion, with his usual zeal and pathos. A larger assembly convened at this meeting than at either of the preceding, owing perhaps, in part, to a finer day and better travelling, and, in part, to their occupying the house owned by the Congregational Society, many of whom were present. This Auxiliary is small, but has done well considering all its embarrassments. It has raised upwards of ninety dollars. The Primaries of which it is composed, are located among mountains, whose summits, white with snow, rise high into the regions of clouds and tempests. The good people, however, who are scattered around the feet, and up the sides of these giant hills, seem not to be entirely chilled by the cold, freezing atmosphere that sweeps over their heads. The warming and invigorating spirit of active beneficence is beginning to melt off the icy chains of prejudice, and to diffuse a healthful moral atmosphere. May this excellent spirit prevail, and the time soon come when

"The dwellers in these vales, and on these rocks,  
 "Shout to each other; and these mountain tops,  
 "From distant mountains, catch the flying joy,  
 "Till nation after nation taught the strain,  
 "Earth rolls the rapturous hosanna round."

Yours, respectfully, A. KING.

## REVIEW.

*The Practicability of Indian Reform, embracing their Colonization.*

By ISAAC M'COY. Boston: Lincoln & Edmands, 1827. pp. 47.

THE history, the condition, and the ultimate fate of the tribes who once inhabited the regions over which our country has extended her sway, are topics of deep interest to the politician and the philanthropist. He who, without sorrowful emotions, can trace their history as they have wasted away, or retired into the recesses of the forests, farther and farther on, perishing in battle, or sinking as the victims of vice, famine, and disease, till but a feeble and scattered remnant sur-

vive, must be devoid of humanity; and he that can look at the wretched fugitives who yet live, without a wish to rescue them from temporal and eternal ruin, is a stranger to the benevolence which the gospel inspires.

It were easy on these themes to speculate and to declaim. But it is not our purpose to do either. Our object is, to commend to the attention of the readers of the Magazine the very able pamphlet, the title of which we have quoted. Its author



is well known to the publick, as an indefatigable missionary among the Indians. He has, by a residence among them for more than nine years, become familiar with their character, and their condition. He has seen their sufferings. He has taken the gauge and dimensions of their miseries. He has thought much and prayed often in reference to the best measures for relieving them, and making a permanent provision for their support, their civilization, and their instruction in the principles of the religion of Christ.

This pamphlet contains the results of his thoughts; and unfolds the plans which he has been led to form, after a careful view of all the difficulties, present and prospective, which must embarrass every attempt to save the Indians from entire extinction.

We shall endeavour to present an abstract of the reasonings and projects of Mr. M'Coy, that our readers may understand the objects at which he aims, and the means by which he proposes to compass them. We must, at the same time, express our wish that the pamphlet itself were in the hands of every one who could read it. It is, in our judgment, the most valuable work—so far as relates to practical views, and definite projects concerning the Indians—which we have seen.

It is divided into eight Chapters.

CHAP. I. is entitled, "*The principles on which Europeans first met the Aborigines of America followed by ruinous consequences. Their title to the soil proven to be legal. Its legality may be acknowledged without detriment to the United States.*"

This chapter is interesting, and displays thought, acuteness and research. The author labours to show, that the natives were the rightful owners of the soil, and were, of course, unjustly driven from their lands. The argument necessarily extends to the surviving

Indians, and insists on their absolute property in the lands which they hold in their possession.

We must, however, pass over this chapter—not because we think its reasonings unfounded or unimportant—but because our space is limited, and because we regard the abstract question of right to the soil, as having little practical influence on the publick mind. If the strong claims of humanity, and the dictates of enlightened policy, will not induce our government to adopt suitable measures for the relief and preservation of the Indians they will not be moved by the voice of justice.

CHAP. II. is on "*The character and condition of the Indians.*"

The author observes, at the commencement of this chapter :

"It is remarkable, that with the opportunities of more than two centuries, to become acquainted with the Aborigines of our country, their character and condition should at all times have been so imperfectly understood by us. It is thought by some, whose judgments are doubtless entitled to great respect, that no other branch of publick business is so little understood, as that which relates to Indians. So little is known even by the benevolent Societies, which have been formed for their relief, that missionaries who labour among the natives, usually find far more trouble in managing the mistaken notions of their patrons, than they do in encountering those of the people of their charge.

He ascribes a portion of the sufferings of the Indians to their degradation in the estimation of the whites. They are not regarded as equals; and contempt for a race of men is a natural prelude to oppression. The case of the African slaves is an illustration of this remark.

"Few, even of those who declare themselves to be devoutly in favour of Indian reform, are aware of the extent of Indian degradation; I mean, the distance beneath us, at which our feelings place them—or, of the extent of the affecting consequences. Of the latter, we may judge by the facts, that since our settlement in the country, several tribes have become totally extinct; while to others is left a remnant, languishing under evils which menace the existence of the whole Indian population.

"There are many, very many, abuses of power, of office, and of granted license, in our intercourse with the Indians, which have never been fairly exhibited to the public; abuses, with which our Government is in no way chargeable: of which it is formally, and in most instances, totally unacquainted; and which I shall not attempt to expose. My object is not to attach blame to any individual, or to any particular class of men among us. For, were errors of this kind to be corrected, which indeed is desirable enough, still no more would be done, than the lopping off of some of the exterior branches, while the main body and roots would remain in full vigour. The axe must be applied to the root of the tree. From the days of Elliot down to the present time, it seems the misfortune of the business of Indian reform, has been applying emollients to the surface of the sore, in the hope that they would ultimately succeed, instead of probing the wound to the bottom. There is something among us, not among the Indians, radically wrong in this business: this wrong *must* be righted, or the Indians must be ruined, and Christians reproached.

"You have your missionaries at Gayhead, Stockbridge, Brothertown, Oneida, among the Tuscaroras, Tonawantas, Senecas, Wyandots, Ottawas, Puttawatomes, Miamies, &c. but the most they can do in the present posture of affairs, is to soften, as it were, the pillows of the dying. They have been instrumental in benefiting a few; nevertheless, in a national capacity, all those tribes, as well as others near at hand, west of Lake Michigan, and west of Mississippi river, continue to dwindle—they are positively perishing, and perishing rapidly.

"Through the instrumentality of your missionaries, some of the natives, no doubt, have become pious, and have gone, or will go, to a better country in the heavens, where their condition will be ordered by principles very different from those which fated their miserable existence upon earth. A few have acquired some knowledge of letters, and of labour; so far this is well. But let none imagine that these tribes, and many others, are, as tribes, improving their condition generally. I say it, without fear of contradiction, that their condition is becoming more and more miserable every year—I repeat it—they are positively perishing.

"They are at best only tenants at the will of our Government. Where is the place on which they can erect houses in the hope of inhabiting them, and make fields in the expectation of being allowed to cultivate them? They can call no place on earth *their own*, and therefore it is not astonishing that they should generally be disinclined to habits of industry. The tribes under consideration, that is, all

within our settlements, and around our frontiers, except the southern Indians east of Mississippi, and the Cherokees west of that river, have no assurance of undisturbed possession of any spot.

"Numerous are the evils resulting to these people from the approach of the whites, (a poor commendation indeed of a christian nation) but perhaps all these evils may be traced to the same general cause, the mark of infamy fixed upon them by the whites. As to commerce, they are not approached as men entitled to just dealings, but are considered as fair game for every sharper. It is true, Government has made laws regulating Indian trade. But the trade is not carried on in Washington city, where the President of the United States can daily look into it. It is carried on in the Indian country, extending into the forest a thousand miles from our settlements. It is not possible for Government to guard the rights of the Indians in such situations; even in the little property they acquire in peltries and fur. Those generally, who are employed as clerks, &c. and sent into the Indian country with goods, are not remarkable for scruples of conscience.

"The example of unprincipled white men among the natives is extremely pernicious, and tends greatly to debase their minds. But the destroying effects of ardent spirits among them, is *horrid in the extreme*. Whiskey, they find all over their country, but find it more plentifully as they are situated nearer to the white settlements.

"In these latter cases mentioned, our Government is not at all blameable, only as it has rendered the Indians radically ignominious. It has made laws forbidding the introduction of ardent spirits into their country; but it has not power, in the present posture of affairs, to enforce their observance. The evils of intemperance have not been perceivably lessened by all the laws made to repress it. It is a lamentable truth, that the evil increases annually, and occasions a fearful waste of human life; as a specimen, take the following. In the fall and winter of 1825—6, in the neighbourhood of the Carey Missionary Station, near Lake Michigan, twenty-five Indians were either directly murdered by the hands of their own people, or otherwise lost their lives by drunkenness.

"Besides this, there is a mass of misery, indescribable in its character, resulting from this same source; such as the destruction of health, aggravated poverty, distresses of hundreds of half-starved children, &c. Missionaries, who, after much labour by precept and example, have kindled up a little spirit of improvement among the people of their charge, have, again and again, had the mortification to see the same almost entirely extinguished, by this irresistible evil. Under all the destruc-



tive, discouraging obstacles, arising from intoxication, and from numerous other sources, it is astonishing that missionaries should be able to collect schools, and to secure a tolerable attendance, and in other respects, to really improve the condition of a few."

Much more we might quote on this melancholy subject. But we must confine ourselves to the following paragraphs.

"It has been greatly the misfortune of Indians that their white neighbours have generally supposed them to be inflexibly attached to their huntings, and other wild customs.

"To admit that Indians are attached to the modes of life to which they have been accustomed, and to their religious ceremonies, is saying nothing more than that they are human beings; for such is the case with all people. But there is scarcely a heathen nation upon earth, of which we might not, with more propriety, suppose that such attachments were inflexible. The Aborigines were never, since we became acquainted with them, worshippers of Idols. We all know that there exist among them religious ceremonies, which are taught by parents to children; but they have no ecclesiastical idolatrous establishments, like the Chinese, Burmese, or Hindoos. The Indians believe in the existence of God, of the Great Spirit, and of other good spirits. They believe in the existence of evil spirits; among whom they suppose one, who deserves to be styled, the 'very bad spirit.'

"We admit, that with all its hardships, there is something fascinating in the life of the hunter; the white man on our frontiers feels it. Yet it is certain that the attachment of the Indians to a hunter's life is not so obstinate but that they will voluntarily exchange it for a better, whenever they become situated where the love of life, and the hope of enjoyment, can be cherished in their bosoms. This has been the case with the Cherokees, and some others to the south who have adopted habits of civilized life.

"It was not merely the diminution of the wild game which induced those southern Indians to abandon the chase, for hundreds of them are now decently farming on the west side of the Mississippi, contiguous to good hunting grounds. They have adopted civilized habits because of their superior advantages to the hunter state. These people have readily enough relinquished attachments to Indian habits, not because their prejudices were originally less obstinate than those of other tribes, but because they happened to be situated where their hopes of enjoying the fruits of their labours were more encouraging than those of their more unfortunate northern brethren.

"To the concurrent testimony of all who are engaged in the labour of Indian reform, I add my own unqualified assertion, resulting from an experience of more than nine years actual residence in the Indian country, that there exists among our Indians no attachment to any pernicious manners or customs, that will not yield to sound argument, righteous example, and the offer of a better condition. I suppose that no heathen nation on the earth can be found, so easily accessible to all the customs which render civilized life blessed, and to the doctrines of the gospel, which guide to heaven, as the American Indians were, when Europeans first became acquainted with them.

"The Indians feel themselves forsaken and friendless. The proffered hand of friendship has, a thousand times, proved a snare, and the voice of kindness been deceptive.

"But convince the Indians that you are true men, and not spies, that though they had thought the Great Spirit deaf to their groans, and all men had risen up against them, yet he does pity, they have some sincere friends, and they will leap for joy. Yes, I have seen them under such circumstances melted into tears. I have seen that their confidence swelled to extremes, and in their enthusiasm they were ready to deem the missionary more than an ordinary man.

"Indians are not untameable. Give them a country as their own, under circumstances which will enable them to feel their importance, where they can hope to enjoy, unmolested, the fruits of their labours, and their national recovery need not be doubted. But, let the policy of our Government in relation to the Indians, continue as it has been, and as it now is, and with the exception of the Cherokees, I know of no tribe, nor part of a tribe, no, not one, within or near to all the frontiers of Arkansas, Missouri, Illinois, Indiana, Michigan, or Ohio, nor one of those bands on small reservations in New-York or New-England, of whom we can indulge any better hope than that of their total extermination."

CHAP. III. contains a detailed statement, designed to show, that *"In the claims of Indians to the soil, we find ample means for all the purposes of Indian reform."*

We cannot follow Mr. McCoy, in the calculations, by which he establishes the position which he here assumes. He shows, that

"In the States of Ohio, Indiana, Illinois, Louisiana, Alabama, Mississippi, and Missouri, and in the territories of Arkansas



and Michigan, the United States have acquired lands from the Indians to the amount of 214,219,865 acres. Let us moderate our calculations, and say the land is worth to us, clear of all expense, 50 cents per acre, we then have acquired in it a real property—\$107,109,932,50. Let it be observed, this sum has been acquired by purchases made within only nine States and Territories, out of twenty-six.

"The above sum would have been worthy of our Government in the work of Indian reform, and commensurate to all the exigencies of such an enterprise. Admitting that it is greater than would have been necessary, still it could *all* have been applied without *loss* to us; and in proportion as we diminish the amount to that which would have been actually required, we find a positive profit to ourselves."

These facts are sufficient to show, that the lands now occupied by the Indians will furnish to the United States, a fund, amply sufficient to defray all the expenses which may be incurred in removing and providing for them. These lands would, of course, fall into the hands of our Government, if the Indians were removed. Whether it be admitted, or not, that the natives are the rightful owners of the soil, the practice of the United States is, and will be, to *purchase* their lands, though usually at merely nominal prices. The sums actually paid, may be applied to the use of the Indians; and if these be insufficient, the sale of the lands will enable the Government, without any loss to the nation, to supply the deficiency. The sum of \$65,200 is now paid to certain tribes of Indians, as annuities, and this sum might be used for their permanent benefit. Mr. M'Coy states his deliberate opinion, that the money, as it is now used, is worse than useless, being spent chiefly for whiskey.

CHAP. IV. is an earnest and able treatise on the position, that "*The only hopeful plan for reforming the Indians is that of colonizing them.*"

"This plan proposes the concentration of the perishing tribes in some suitable portion of country, under such guardianship of our Government as shall be found

conducive to their permanent improvement, and the guaranty, on the faith of the United States, of said country to them and to their posterity *forever*."

"We have already discovered to a certainty, that some measures more efficient than those heretofore employed, *must* be adopted, or the Indians *must perish*. Increase the appropriations for their reform, and the operative means of improvement will take a wider range; but leave the Indians situated as they have been, and as they now are, and they will, nevertheless, pine and perish."

The advantages of the proposed plan of colonizing the Indians, are illustrated by a reference to the condition of the Cherokees.

"These people have been allowed to occupy a situation similar to that contemplated in the colonizing plan, under consideration. So far as the circumstances of their situation have been in accordance with the spirit of the proposed plan, so far those tribes have thriven."

The Cherokees are, as a nation, civilized. They cultivate their farms; they have horses, sheep, goats, and swine; they raise corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes; they carry on a considerable trade with the adjoining States; there are public roads, and houses of entertainment kept by the natives; cotton and woollen cloths are manufactured; nearly all the merchants are native Cherokees; a regular government is established, with two legislative houses, courts of justice, &c the officers of which are natives; a written language, invented by a native, is in use among them; they have a printing-office, and have just issued a newspaper. Schools are increasing every year. There are several Christian Churches in the nation. In fact, the Cherokees have the aspect, and the elements, at least, of a regular, civilized, Christian nation. The consequence has been, that they are increasing in numbers, while every other tribe is constantly and rapidly diminishing. Mr. M'Coy very pertinently inquires,

"Can any thing in nature be more plain and convincing, than the striking contrast

between the miserable wretches on small reservations, or those on our frontiers, not one of five hundred of whom owns either cattle, sheep, or swine, and not one of ten thousand of whom owns either mill, spinning-wheel, or loom, house, or furniture—and those flourishing countries, towns, and villages, which are inhabited by the Cherokees?"

The advantages of the proposed plan are briefly stated.

"The colonizing plan proposes to place the Aborigines on the same footing as ourselves; to place before them the same opportunities of improvement that we enjoy, and the same inducements to improve those opportunities. The result, therefore, cannot be doubtful. The colony would commence and improve, much after the manner of all new settlements of whites, which have been begun and carried forward, under favourable circumstances. Improvements in houses, fields, &c. would at first be rude and ordinary, but every succeeding year would add to their value, and would increase the number of domestick animals, and the comforts of life in general.

"Experience has taught us that a fruitful source of obstacles to Indian reform exists in the community of right in property, which prevails to too great an extent among the Indians.

"In the colony, a section of land, of proper dimensions, would be marked off to each individual, as his *own*, under certain regulations securing his right against the intrusions to which his imperfect judgment would expose him. This circumstance could not fail to teach him to identify property and individual claims, in all cases where the happiness of society requires it. A man could say, This land is my own, and would readily infer his supreme right to all its proceeds. The right of husband and wife being blended in their land, they would rationally be led to make a common interest in all property, as well as in labour, joy, and sorrow, while incentives to industry and economy would present themselves to them and to their rising posterity, from a thousand sources.

"Laws for the regulation of the community, would be provided by the United States Government. These at first would be few and plain, in proportion only to the wants of the case. In judicial, as well as all other transactions in the community, the natives themselves would be employed, so far as persons could be found possessing the requisite qualifications.

"Being concentrated, instead of expanded over thousands of miles, trade and intercourse of the whites with them, could be regulated and maintained upon just and equitable principles. Ardent spirits could be effectually barred out of their country.

In a word, all those local evils which are at present frittering away to nothing these wretched people would be avoided. And the advantages which are raising the Cherokees to greatness, would be enjoyed. A logical conclusion, therefore, is, the result would be favourable."

CHAP. V. is, perhaps, the most important one; we, at least, have found in it satisfactory reasonings and statements, on the most embarrassing point, connected with the whole subject,—the question, "*Where can the Indians be placed, with safety to us, and permanent advantage to them?*"

"Notwithstanding the people of the United States have spread over such a vast extent of territory which was once solely the abode of Indians, yet we consider it fortunate for our subject, that we possess much evidence in favour of the opinion, that the most favourable position for colonizing the Indians, that our territories ever afforded, remains at this time unoccupied by us. Obviously no part of our sea-coast ever could have been, nor ever can be, spared for such a purpose. In point of commercial advantages the shores of our Lakes on the north, are second only to our sea-coasts on the east and south, and do, therefore, for the same reasons, forbid them a home on their borders. Place them any where in the interior of our country, where they will be surrounded by white population, and they will be still more in our way, than if placed on one of our borders just mentioned. Aside from vexation to us, their residence in the midst of white population would be the source of much evil to them.

"Along the vast chain of the snow-topped Andes, or Rocky Mountains, nature has spread, on each side, a barren desert of irreclaimable sterility. To what extent this sandy desert spreads to the west of those Mountains, and what exceptions to its barrenness may occur, we have not the means of knowing. Dr. James allows it an average width on the east side of the mountains of between 500 and 600 miles. We are pretty confident, however, that that part of it which will be found to be irreclaimable by industry, will be far less than the above estimate makes it. We shall be safe in supposing the uninhabitable desert to be at least, between 3 and 4 hundred miles in width. Add to this the regions of the mountains, and the desert on the west, and we have an uninhabitable region of five or six hundred miles in width, certainly, (with the exception of a few inconsiderable vallies within the region of the mountain itself), and extending south and north into the Mexican, and into the British territories.



"This vast region is not termed a desert, merely on account of the almost, or entire absence of timber, but chiefly because the soil itself is of a quality that it cannot be rendered productive by the industry of man. No portion of our territories furnishes so few inducements to civilized man to seek in it a dwelling place, as this under consideration.

"This wide desert must forever form an important border to our white settlements within the valley of the Mississippi; especially so, when we consider that the streams on each side lead from the mountains, and so far are calculated to direct commerce from this region, rather than to or through it. Add to the foregoing considerations the impracticability of navigating most of the streams in the desert, as for instance the Platt, and the entire impossibility of canalling in that thirsty region, destitute of clay and stone, and we are assured that our conclusions are correct.

"In the region bounded on the west by the Rocky Mountains, and on the east by Missouri river and Missouri State, is a vast territory, on the eastern side of which, between the above defined eastern boundary, and the desert, so called, will be found fertile land sufficient for all the purposes which the contemplated enterprise requires. In this place, with the desert in their rear, with no important navigable stream leading into their country, but the reverse, with no inducement in the sterile plains behind them to tempt the enterprise of white men, the colony would be on an *out side* of us, and less in our way than could have been imagined, if nature had not thus marked the boundaries for us. I cannot conceive why we might not, with entire convenience, relinquish to them so much of the country under consideration as the case would require, and assure them that it should be *theirs forever*."

Mr. McCoy proceeds to answer several objections which have been made to this part of the plan. We have not space for extracts on these points. The author displays accurate knowledge, and deep reflection.

Chapter VI. is "*On the removal of the Indians to the Colony.*"

The author believes, that the Indians might be persuaded to remove to the proposed Colony, if a suitable place were provided, and sufficient inducements presented to secure their confidence. There have already been several cases of the migration of parts of tribes.

MAY, 1828.

"Let Government provide the place, and a suitable person, one in whom the Indians place confidence, to conduct a few of their people to visit it, and report its character to their tribe, and the subject would address itself to their understandings very differently from the case above cited. Those civilizing establishments which exist in some of the tribes, and which enjoy the favour of our Government, could, without doubt, induce a number of families to remove to the colony at any time. I risk nothing in saying, that I have an acquaintance with one such institution, which could readily induce twenty families or more to follow some of its members to the colony, and these twenty families should be taken from five different tribes. As soon, therefore, as Government would point out the place, a settlement, or settlements would be formed from this single source, of five different tribes.

"These settlements, let it be understood, would be formed without any further intervention of our Government than the providing of the place, &c.; and the necessary countenance to those benevolent institutions. When once some of each tribe should be actually planted in the colony, under the favourable provisions of our Government, we should be properly prepared to propose to the several tribes at home to remove. We could point to the precise spot on which we proposed to locate them, could show them their relations on the ground, the provisions in schools, smitheries, &c. made for their accommodation. The honesty of our intentions, and the policy of their acceptance of our proposals, would be *demonstrated* to their understandings. They would clearly perceive that the measure was very unlike the ordinary affair of removing back the Indians, merely for the sake of ridding ourselves of their trouble, and leaving them destitute of efficient means of improvement. Under these circumstances, not the shadow of a doubt can exist, that the majority of the tribes would readily accept the offers of our Government.

"But admitting that some tribes, or parts of tribes, would cling to the lands of their fathers, and we should find their objections to removal too obstinate to be conquered by the plain facts and arguments which the case, as above stated, would furnish; still we should by no means despair of ultimate and complete success. The main principle, which, above all others, ties them to the land of their relations, can be brought under our control, and made to operate in *favour* of their removing to the colony.

"We have assumed the ground without fear, that some of the several tribes could presently be taken to the colony. These would have their influence with their kindred and people left behind, by whom they



would be occasionally visited, &c. The result of the intercourse between the colonists in comfortable and flourishing condition, and their relations left on their original possessions, who would be miserably declining under accumulating woes, is not problematical. One after another would be drawn into the colony. Now, an Indian says, I will not leave this country because *here* are my relations—then, he would say, I will remove to the colony because *there* are my kindred.”

Chapter VII. is allotted to a consideration of the “*Regulations of the Colony in relation to laws and men.*”

Mr. M'Coy thinks, that the laws should be few and simple; that offices should, as far as may be possible, be filled by natives; and that the United States should exercise no more control than may be indispensably necessary. He says:

“From the very commencement of the settlement of the colony, they would be far better provided with men of their own tribes, to manage their business of every kind, than even our Government is aware of. There are many promising Indian youths of moral deportment, and sterling talents, who, under the patronage of benevolent societies, and the favour of Government, will have eminently qualified themselves for usefulness in the colony. We are acquainted with one single school in the Indian country, and that not the oldest,\* which, in less than two years, has placed in suitable seminaries in the states of New Jersey, New York, and Vermont, ten of its pupils, for the purpose of acquiring special qualifications for usefulness among their countrymen. These youths, belonging to four different tribes, were taken from the rudest savage haunts, and taught in the Mission School, habits of industry, and afforded that knowledge of letters, which the time of their attendance allowed, and were selected from among their fellow-students, as candidates for other stations among their countrymen, than the field, or the shop. Two of them are studying with a view to the practice of medicine, and others with a view to services in the schools, in the pulpit, and in the affairs of Government. These are not solitary instances of similar preparations.”

Chapter VIII. consists of “*Concluding Arguments, and Remarks.*” From these, we can quote no more than the following paragraphs:

\* The school at the Valley Forge, in the superintendence of Mr. M'Coy himself.

“We cannot too soon take hold of this subject in good earnest. We have already too long delayed it. Our delay has been a pecuniary loss to us of thousands,—may I not more properly say, of millions of dollars, and of thousands of valuable lives, wasted in wars with the Indians—while at the same time, we have interposed no effectual preventive of the wastings and woes of this ill-fated people.

“Our civilizing institutions know not whither to direct the subjects of their charge on the completion of their courses. Too many, alas! of those once hopeful beneficiaries are already sinking to ruin by our delay. Why should we begin the work of Indian reform, and leaving it incomplete, lose the labour and the funds we had bestowed upon it? Our benevolent institutions which are at present in operation are good; they are efficient so far as we ought to expect them to be. But they cannot reach the whole case. The system is incomplete. These institutions cannot be expected to change the wildernesses in which they are located, into fruitful fields, as applied to the natives; for it is well understood that they must shortly leave those places for others unknown, or be exposed to more certain ruin. Those establishments can do no more than take the rude timbers of the forest, and prepare them for the building. Here their labours end. Unless we add other operations for the purposes of collecting together, and of uniting the materials, we shall have the mortification of seeing the objects on which we have bestowed much labour, successively perishing amidst the more neglected mass. We have actually arrived at the place where we are constrained to feel the want of immediate relief, such alone as the colonization system provides for. I have not only witnessed the dilemma of those who are engaged in the work of Indian reform, but also, with my own ears, again and again, heard reflecting pupils of the schools, whose good understanding led them to foresee the darkness, which intercepted their march, inquire of their benefactors, “Whither shall we go, what shall we do when we leave you?” I wish that one half only of the anxiety and evil which attend this stage of our work of Indian reform, could be distinctly understood by those who possess power to help. The single instance of one whom I beheld weeping alone, and who, on my inquiry, declared the cause of his grief to be the anxiety to which I have referred above, would furnish argument in favour of colonizing these people, worth volumes of speculations.

“How exceedingly discouraging must be the work of civilizing Indians, to those engaged in it, under existing circumstances. They form missionary establishments in the wilderness, under great disadvantages and privations, and all under the

sickening reflection, that these stations must soon be abandoned for others, to be made in other forests, further back, to which the people for whom they toil will soon be driven. With a long trial of their patience, they at length prevail on some of their rude neighbours to erect houses, and enclose fields. They have the satisfaction to see them beginning to raise domestick animals, and to hush the cryings of their half-starved children by something like a regular supply of wholesome food. They would congratulate themselves on the prospect of receiving an ample reward for their labours; but the thought perpetually haunts them—These people must soon quit their fields and houses, and go back into the wilderness again, or what is worse, be circumscribed to a small spot, surrounded by white population—in which case their destiny ceases to be doubtful.

“But with all the regret which benevolent Associations feel on these accounts, even when their labours are aided by the patronage of Government, they have not the power of improving the matter. They may form new establishments, and strengthen old ones. But they have not the power of procuring a single spot upon the face of the whole earth, on which they may locate the people of their charge, and say, Here you may “sit under your own vine and fig-tree, and none shall make you afraid.” This power is vested alone in Government—to our Government we *appeal*—we do it in behalf of a people who cannot plead their own cause, some of whom sit this moment by my side. Oh that God who made the world to be inhabited by man, would grant a little space for the occupancy of these people!—would grant them some room in the sympathies of our Government!”

We must now take leave of this interesting pamphlet. We strongly commend it to the attention

of our readers. We confess, it has convinced us, that the project which we once deemed visionary, is wise and practicable. We have strong hopes, that it will soon be adopted by the Government. It is known, that the plan is approved by several of the highest officers of the nation, and by many of the members of Congress. It is hoped, that at the present session, a bill may be passed, providing for a suitable deputation to visit the proposed site of the colony, and make proper inquiries and surveys. We are persuaded, that the philanthropic author of this pamphlet will live to witness the successful operation of this great plan. We are sure, that he would regard it as an ample reward for all his sacrifices and toils. He desires no higher happiness on earth, than to guide the poor Indians to the Lamb of God—no greater honour and bliss in heaven, than to unite with sinners ransomed from these scattered tribes, in ascribing glory to Him who sitteth on the throne.

We have said nothing of the literary character of this work. It is, in fact, scarcely a subject for criticism. It was written in the wilderness, and it makes no pretensions to literary merit. It is the production of a strong and sagacious mind; and we might quote passages, which, emanating from a full heart, rise to the dignity and power of true eloquence. K.

## RELIGIOUS DEPARTMENT.

### REVIVALS.

EXTRACT OF A LETTER FROM A FRIEND  
IN BROOKLYN, (CON.) TO REV. MR.  
KNOWLES.

*Brooklyn, (Con.) Mar. 25, 1828.*

Rev. Sir,

“You have undoubtedly heard, that there has been a revival in this town, during the past winter; a few circumstances relative to it will, I know, be interest-

ing to you, and to our christian friends in Boston. There have been, as far as I am able to ascertain, from forty to sixty who profess to have been born again. A considerable number of those who have experienced religion, are heads of families; and in a number of instances, four and five persons in a family have become converted.



There were but a few Baptist professors in town, and most of them have taken an active part in the revival. Their houses were opened for meetings, their talents employed in promoting the Redeemer's cause, and their great and only aim was to convince sinners that they needed repentance; within a few weeks, many of those who have experienced the love of God, were convinced that immersion was the scriptural mode of Baptism, and that Jesus set an example, which they thought it their duty to follow. Thus, we see, that those who read the Bible, without prejudice, cannot mistake its doctrines, or its examples.

The last week, the Rev. Mr. Bentley, of Wethersfield, well known by our brethren in Boston, providentially came among us. As soon as it was known he was here, a meeting was appointed for the evening at the Court House, and a considerable number attended. A meeting was appointed at 2 o'clock, P. M. the next day for the examination of those who wished to present themselves as candidates for baptism. The place appointed was at the house of Capt. Adams, as he, and two of his daughters, and one of his grand daughters, were to offer themselves as candidates. After Mr. B. had finished his remarks, there were thirteen, five males and eight females, who related their experience, and were received by the brethren and sisters present.

At the meeting was present Elder Cole, of Plainfield, an aged Baptist minister. He seemed deeply affected, even to tears, at the relations that were given in, especially by the young. He brought to my mind my late aged pastor, and the instructions he used to give me and the youth of his congregation.

Mr. Bentley preached at the Court House the next day, (being the Sabbath) and administered the ordinance of baptism. The day was fair, and a large concourse attended. He preached from these words: "I am the way." After the services the people resorted to a place where there was "much water." The place where the baptism was administered, was very convenient. There were present about a thousand spectators, and Mr. Bentley made a powerful appeal to their hearts respecting baptism. All parts of the ordinance were administered with becoming dignity and meekness. Twelve of the candidates were baptized; the right hand of fellowship was presented to nine in behalf of the Plainfield church, and to three in behalf of the Pomfret church, by Mr. Bentley, at the water side; and I trust some good will result from the exercises of that day. There are others, who are expected to come forward at some future time.

Heaven seemed to smile on us; and it is hoped that a Baptist church will be form-

ed in this town, which contains about thirty Baptists. We are to have a meeting every Friday evening.

Thirteen will join the Presbyterian church at the next communion day."

EXTRACT OF A LETTER FROM A GENTLEMAN IN BANGOR TO THE EDITOR.

Bangor, March 23, 1828.

Rev. and dear Sir,

"God is doing wonders in this place in the conversion of sinners. The second Sabbath in January, Rev. Isaac S. Smith commenced service here for eight weeks. When he came he found us well united as a church, but very low in religion. The Church soon became revived, and a great attention to meetings and the subject of religion was manifest; sinners became alarmed, and I trust many have truly fled for refuge, and obtained a good hope through grace. Elder S. baptized three before he left. Rev. Ezra Goring succeeded him, and began his labours the second Sabbath in March; since which the revival has extended into the Congregational Church and Society, and also into the Methodist Society, and the Lord appears to be doing great things for the people, for which our hearts are made glad. Old and young of both sexes have been called in, and three obtained hope yesterday. Two and three hundred attend our prayer-meetings, Sabbath and Thursday evenings, and from twenty to thirty the inquiry meetings. Many appear under powerful convictions.

We expect that in a week from to-morrow twelve or more will follow their Saviour in Baptism. Pray for us that the work may continue till all shall be brought into the fold of Christ."

EXTRACTS FROM A LETTER TO THE PUBLISHERS.

Elbridge, Onondaga county,  
N. Y. Feb. 28, 1828.

Gentlemen,

"With much pleasure I inform you of the goodness of the blessed Saviour to us in this place. While the church has been called to experience deep affliction in the loss of brother Haynes, their former pastor, the great Head has been pleased in infinite goodness to grant them some tokens of favour with the quickening influences of his Holy Spirit. We could not account it any other than a mingled cup at the period of his death: for providentially being in the place, at that time, I had the pleasure of baptizing 3 candidates the day before his funeral rites were attended, who had been evidently led to the Saviour by his instrumentality. Since that time I have settled with this people, and



think I may say there has been more than an ordinary attention to divine things from the middle of June last, though no general revival has succeeded.

I have been permitted the privilege of baptizing eleven converts, after the example of their Divine Master, since I removed here, making thirteen in all; and we have received twelve by letter. A number more entertain a hope. We have been made to hope that the Lord was about to visit us in a more powerful display of mercy; nor are we altogether destitute of hope still, but professors are not awake. Oh that what we have seen and felt, may be but a prelude to greater blessings and greater joys."

P. S. I have felt myself almost destitute of information from the east, since I came into this country, and must have the Magazine while I can get enough to pay for it. I wish you to send me two Numbers, one for myself and one for my neighbour.

#### STATE OF RELIGION IN NORWAY AND VICINITY, MAINE.

From a letter lately received by us, we learn that the small Baptist church which was constituted in Norway more than twenty years ago, has maintained its visibility, though never enjoying the stated ministrations of a pastor. Latterly they have proved the efficacy of prayer, accompanied by other suitable means, to procure for themselves and families, such an invaluable blessing. They soon secured the labours of Rev. Mr. Haynes, for half of the time, and under his administration, have been greatly encouraged and comforted. Nor have the beneficial effects of this effort of theirs been confined to themselves. Since Mr. Haynes removed among them, which was little more than a year since, he has searched out, like a faithful watchman, the destitute around him, and assisted in the organization of four other churches, all within twenty miles, in two of which there is now a pleasant revival, with an addition of seven to one, and of eight to the other.

It cannot fail to inspire joy in the righteous, to hear that the waste places of Zion are revived and refreshed; nor should feeble churches, which have too long hung their harps upon the willows, forbear to derive advantage from this example. Why are they without pastors? Have they sought the Lord for such a blessing? or have they only prayed, and neglected to accompany their petitions with corresponding exertions? Have they encouraged men to come to them, by offering all the assistance their ability would allow, to render their situation comfortable? Let the destitute consider the subject, and by higher and holier efforts than they have

ever yet made, prove the Lord, if he will not send to them men to watch for their souls, and break to them the bread of life.

#### PRIMARY SOCIETIES IN VERMONT.

An account of the Auxiliary and Primary Societies, which have been formed and re-organized since the commencement of the agency of Rev. IRA M. ALLEN, for the Convention in September last, forwarded to the Corresponding Secretary Feb. 28, 1828.

Bennington County Auxiliary Society, was organized at Manchester, Oct. 11th. The following gentlemen were chosen officers of the Society:

Rev. W. P. Reynolds, Manchester, *Fres.*  
 „ I. Matteson, Shaftsbury, *V. Fres.*  
 „ C. W. Hodges, Arlington, *Sec.*  
 Dea. Moses McKee, do. *Treas.*

Bennington County Female Auxiliary Society was organized at the same time and place. The following are the officers:

Mrs. S. Savery, Shaftsbury, *Pres.*  
 Mrs. C. W. Hodges, Arlington, *Sec.*  
 Miss Eliza Tryon, Manchester, *Treas.*

These Auxiliaries will hold their first anniversary meetings at Shaftsbury, the first Tuesday in October. With them are connected the following Primary Societies:

Bennington Male Primary Society, A. Grover, Pres.—T. Hendryx, Sec.

Bennington Female Primary Society, Mrs. M. Grover, Pres.—Mrs. H. Norton, Sec.

Pawlet F. P. S. Mrs. L. Wheaton, Pres. Miss S. Toby, Sec.

Dorset M. P. S. Dea. I. Gray, Pres.—E. Gray, Sec.

Shaftsbury F. P. S. Mrs. L. A. Huntington, Pres.—Mrs. E. Galusha, Sec.

Rupert M. P. S. Dea. R. Flower, Pres. A. Lewis, Sec.

Rupert F. P. S. Nancy Perkins, Pres. Clarissa Flower, Sec.

Arlington M. P. S. Dea. M. McKee, Pres.—C. W. Hodges, Sec.

Arlington F. P. S. Mrs. L. Cook, Pres. Mrs. Anna Hodges, Sec.

White Creek M. P. S. Rev. D. Tinkham, Pres.—Wm. W. Smith, Sec.

White Creek F. P. S. Mrs. C. Tinkham, Pres.—Mrs. A. Fuller, Sec.

South Shaftsbury P. S. Rev. Isaiah Matteson, Pres.—Dea. A. Matteson, Sec.

Shaftsbury North P. S. David Matteson, Esq. Pres.—Caleb Matteson, Sec.

Shaftsbury Central M. P. S. Hon. Jonas Galusha, Pres.—Amos Huntington, Esq. Sec.

Manchester M. P. S. Rev. W. P. Reynolds, Pres.—John W. Harris, Sec.

Manchester F. P. S. Miss Eliza Tryon, Pres.—Miss Delia Southerland, Sec.

Dorset F. P. S. Miss M. Eastman, Pres. Mrs. Phelps, Sec.

The Auxiliary Society of Rutland and Addison Counties, was organized at Brandon, Dec. 12th. The following officers were chosen:—

Rev. H. Green, Shoreham, *Pres.*  
 „ J. Meriam, Bridport, } *V. Pres.*  
 Mr. T. Squiers, Orwell, }  
 John Conant, Esq. Brandon, *Sec'y.*  
 Rev. H. Procter, Rutland, *Treas.*

These officers, together with brethren C. Knowlton, Brandon, A. Churchill, Hubbardton, E. Conant, Pittsford, and D. Hendee, Bristol, constitute the Executive Committee.

This Auxiliary Society will hold its first annual meeting at Bristol, on the Thursday following the first Wednesday in October next, and the Executive Committee will meet the Tuesday evening previous, at the house of Rev. D. Hendee.

Primary Societies connected with Rutland and Addison County Auxiliary.

East Clarenton P. S. I. Fields, *Pres.*—  
 T. Steward, Esq. *Sec.*

Ira P. S. N Collins, *Pres.*—C. McCuller, *Sec.*

Rutland M. P. S. H. Proctor, *Pres.*—  
 W. Green, *Sec.*

Rutland F. P. S. Mrs. Proctor, *Pres.*  
 Mrs. Barnes, *Sec.*

Pittsford M. P. S. W. G. Johnson, *Pres.*  
 A. Angier, *Sec.*

Pittsford F. P. S. M. H. Spooner, *Pres.*  
 S. H. Simonds, *Sec.*

Hubbardton P. S. A. Churchill, *Pres.*  
 S. B. Whipple, *Sec.*

Poultney P. S. O. Sanford, *Pres.*—E. Ashley, *Sec.*

Poultney F. P. S. H. Jones, *Pres.*—L. Rumsey, *Sec.*

West Haven M. P. S. S. Adams, *Pres.*  
 H. Coleman, *Sec.*

West Haven F. P. S. R. Adams, *Pres.*  
 E. Jones, *Sec.*

Benson P. S. D. Husbrook, *Pres.*—  
 Miss M. Carter, *Sec.*

Orwell P. S. T. Squiers, *Pres.*—O. S. Murray, *Sec.*

Whiting M. P. S. A. A. Peck, *Pres.*—  
 A. Brown, *Sec.*

Whiting F. P. S. Miss E. Justin, *Sec.*  
 Shoreham F. P. S. Mrs. Chamberlain, *Pres.*—Mrs. B. Green, *Sec.*

Bridport P. S. J. Meriam, *Pres.*—L. Smith, *Sec.*

Bridport F. P. S. Mrs. A. Meriam, *Pres.*—O. Smith, *Sec.*

Cornwall M. P. S. A. Field, *Pres.*—A. Eastman, *Sec.*

Cornwall F. P. S. H. Gale, *Pres.*—Miss L. C. Eastman, *Sec.*

Panton P. S. W. Myrich, Esq. *Sec.*  
 Monkton P. S. A. Munson, *Pres.*—C. Dean, *Sec.*

Bristol M. P. S. B. B. Dean, *Pres.*—S. L. Hines, *Sec.*

Bristol F. P. S. Mrs. P. Dayfoot, *Pres.*  
 Miss Irena Rider, *Sec.*

Addison M. P. S. A. L. Covell, *Sec.*  
 Addison F. P. S. O. Carpenter, *Pres.*—  
 A. Whittford, *Sec.*  
 Weybridge P. S. E. Hurlbert, *Pres.*—  
 R. Mirus, *Sec.*  
 Brandon M. P. S. J. W. Sawyer, *Pres.*  
 Isaac F. Meriam, *Sec.*  
 Brandon F. P. S. Mrs. B. Meriam, *Pres.*—Mrs. C. C. Meriam, *Sec.*  
 [To be continued.]

## OBITUARY.

### MRS. ELEANOR PUGH.

MRS. ELEANOR PUGH, the subject of the following notice, was the worthy consort of Mr. John Pugh, jr. of Chester county, Pennsylvania. She was born in the county of Hillsborough, and State of New Hampshire, being the third daughter of Bernard and Sarah B. Maginnis, and being bereaved of the latter, a pious mother, when very young, she was left to the buffetings and allurements of an unfriendly world, and cast upon its rugged ocean to stem the rolling billows of adversity.

Shortly after the death of her endeared mother, her father emigrated to Chester county, Pa. Eleanor in very early life became acquainted with the Word of truth, and found the passage where it is recorded: "When my father and my mother forsake me, then the Lord will take me up." She would frequently take her Bible and retire to some lonely and secreted spot, to ponder over the admirable words of the depressed Psalmist, and to inquire of the Lord how he would take her up. However, she was still led on from one scene to another by his protecting hand, through the slippery paths of youth; but yet still a stranger to that renovating grace which changes the heart, and converts the soul to God. When rising to riper years, she entered upon the important duties of wife and mother; notwithstanding this, the convictions of primary years were revived in her breast afresh. After becoming the mother of four promising and affectionate children, three daughters and one son, her health became much impaired, and she passed the last twelve years of her life in sorrow and affliction; two of which were spent in seeking rest for her immortal soul. And during that period she could often exclaim with the Rev. Mr. Pearce,

"Singing, as I wade to heaven,  
 "Sweet affliction, sweet affliction,  
 "And my sins are all forgiven."

In the year 1817, the Lord in infinite mercy condescended to manifest himself to her as a man of sorrow, and acquainted with grief, and the only sure foundation whereon to rest her immortal soul. Thus she was enabled to say with emo-



tions of gratitude, with the psalmist David, "Before I was afflicted I went astray; but now do I delight in thy law. It is good for me that I have been afflicted," &c. It was then, that she found these words of the Lord verified in that he said he would take her up. And she would frequently recite the following admirable and consoling words realized by the prophet Moses; as follows: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And notwithstanding her debilitated state of body, she counted it the greatest privilege the earth could afford, to follow the footsteps of her divine Master into the liquid grave, and became a member of the church. However, there was granted to her a sufficient portion of health to enjoy some precious seasons in the sanctuary of the Most High; and she spent the remainder of her days, which was about 10 years, in the utmost harmony with the members of the Great Valley Baptist church, of which she had become a useful member; for she often repeated the words of the blessed Saviour, wherein he said, "see that ye love one another." A few days before her death, she observed to her disconsolate husband that the time of her dissolution was drawing nigh. The gloom of death, which had long veiled and obscured her mind, and often caused her to shudder and shrink back from the gloomy aspect of that solemn hour, had now disappeared from before her. She could now look forward with joy and transport, beyond the everlasting hills, with unshaken reliance on him in whom she had believed, and who was able to keep that which she had committed to his hands—and confidently trusted that when her heart and flesh should fail, he would be the strength of her heart. She deeply regretted that she had done so little in glorifying the God of grace. She had a desire to publish to all within the circle of her acquaintance the unspeakable value of immortal souls, and shed many tears when reflecting on the deplorable situation of the poor degraded heathen, especially those of her own sex, who are sacrificing their innocent, defenceless offspring to dumb idols, owing to the emanations of the depraved human heart, and lack of knowledge of a crucified Redeemer. She had been waiting an opportunity for a considerable length of time, before her decease, to contribute the small sum of five dollars,\* to aid the funds of the Baptist Board for Foreign Missions, in sending the gospel to a heathen land which lieth in wickedness, and involved in nature's darkness and superstition. And likewise a few hours before her spirit took its flight to the mansions of heavenly glory, she left her benediction on the Female Bible Society of Philadelphia, of which she had been a devoted member, and ap-

pointed that her place should be supplied. And then, after addressing all her weeping friends in the most affecting manner, as long as her trembling voice was utterable, her immortal spirit returned unto God who gave it, on the evening of Friday, the fifteenth of December, 1826, in the forty third year of her age. On Sunday following, the last remains of this much and ever lamented friend, were followed to the silent tomb by a numerous train of sincere mourners.

In the death of Mrs. Pugh, her bereaved family sustain irreparable loss; but they are in a great degree consoled by the happy reflection that hers is incalculable gain.

In her the poor and indigent have lost a kind benefactress, whose liberal hand, on every occasion, was extended to their relief as far as it was in her power. In her the fatherless and widows have lost a familiar and constant friend. But still she was fully sensible that there was nothing she ever had done, or possibly could do, which would merit the least favour of God, but depended solely on the merits and efficacy of the atoning blood of his beloved Son, the Lord Jesus Christ.

#### Churches Constituted.

On the 8th of March, a Baptist Church was constituted at Hingham, Mass. consisting of twenty members. Peculiar circumstances rendered it expedient to make it, for the present, a Branch of the Second Baptist Church in Boston. It was accordingly recognized as such, on the succeeding day, and the Lord's supper was administered, by the Pastor of the parent Church. Several candidates for baptism were received by the Church, at its first meeting; and there is much reason to hope, that the Lord is about to give to the truth as it is in Jesus, free course in Hingham. A religious society, in connexion with the Church, has been formed; and it is hoped, that a house of worship will soon be erected.

In Ellsworth, Maine, March 12, a Baptist Church was constituted, consisting of fourteen members, seven male and seven female; at the same time brother Elisha Austin was chosen Deacon, and set apart by the imposition of hands. Right hand of Fellowship to the Church, by Elder Benjamin Buck; Consecrating Prayer, by Elder Phineas Bond; and Charge by Elder Enoch Hunting.

It is expected that considerable accessions will soon be made to the Church by letter. And there is good reason to hope that this vine, though small in its beginning, will be like "Joseph's bough that reached over the wall."

\* See the Treasurer's Account, next page.



*Account of Moneys received by the Treasurer of the General Convention, for the Baptist Board of Foreign Missions, from Feb. 29, to April 24, 1828.*

By cash from Samuel Payne, Esq. Treasurer of the Madison Society Auxiliary to the Baptist Board of Foreign Missions, - - - - -	50,00
N. B. Twenty dollars of the above are from the Hamilton Female Wade Society, for the education of Burman Female children under the care of Mrs. Wade.	
From the Youth's Mite Society of the Second Baptist Sabbath School, Boston, by master Elisha E. Glover, - - - - -	5,58
Doctor Lawson Long, Buckland, Mass. contributed as follows, viz.	
From Mrs. Long, - - - - -	5,00
A friend to missions, - - - - -	,50
Doctor Long, - - - - -	7,50
By Joseph Griswold, Esq. - - - - -	13,00
Samuel Eddy, Colerain, (received Feb. 8,) - - - - -	1,00
Mr. Wm. Stow, it being a donation from Mr. Solomon Goodale, deceased, late of Conway, - - - - -	102,00
The "American Beneficent Society," by females near Fayetteville, N. C. per Rev. L. Rice, - - - - -	27,50
Rev. Luther Rice, it having been received by him from the United States Treasury for the Tinsawattee School, - - - - -	62,50
The Male Sunday School, No. 13, New-York, for the education of an Indian child by the name of John Williams, at the Carey Station, - - - - -	10,00
Mr. Dayton, of Washington Co. N. Y. for Burman Miss. per Henry Hill, Esq. 3,00	
H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Mission Society, per Mr. E. Lincoln, - - - - -	50,00
The Perth Amboy Union Female Missionary Society, per Mr. C. L. Roberts, 16,00	
The Lincoln Baptist Auxiliary Society, Me. in aid of Foreign Missions, from Hezekiah Prince, Esq. Treasurer, - - - - -	144,84
The Lincoln Baptist Cent Society, Me. in aid of Foreign Missions, by Mrs. Isabella Prince, Treas. - - - - -	42,11
Mrs. Eleanor Pugh, deceased, per Rev. Dr. Bolles, - - - - -	5,00
The Female Juvenile Society connected with the Female Sabbath School belonging to the Second Baptist Church and Society in Boston, to aid in the education of a child at the Carey Station, by the name of Margaret B. Doyle, - - - - -	16,00
Mrs. Mary Walbridge, Cambridge, Vt. per Rev. Ira M. Allen, - - - - -	1,06
The Cambridge Mechanics' Labouring Society, per Rev. B. Jacobs, - - - - -	14,22
	<hr/>
	\$ 563,81

H. LINCOLN, Treas.

NOTE. There have been contributed for Female Schools in India, by the Baptist Churches in Boston, at the monthly concert of prayer, the following sums, which the Treasurer has received from the hands of Dea. James Loring, to be transmitted to India, viz. From the First Church, \$156,16—From the Second Church, \$182,25—From the Third Church, \$123,76—From the Federal Street Church, \$64,55. We have also received, by the same hands, from the Female Primary Society of the Second Baptist Church and Society, for "BALDWIN SCHOOL" in India, paid by Mrs. George Homer, Treas. \$77,31—making a total sum of \$604,03. ¶ This sum, it is expected, will be forwarded to India in a few days; and we hope our friends, who have contributed to support *Native Schools*, will send their annual subscriptions to be conveyed by the same opportunity.



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